THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

FEBRUARY 1917

"Speak unto this people that they go forward"

New York Chicago
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THE UNITARIAN ADVANCE

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THE paradox of liberal religion is that to the degree in which religion succeeds in being true to religion's essential ideal, it seems to fail of vital religious success. In order to be successful, religion must be selfish; unselfish religion results in spiritual sterility; so, at any rate, it would seem from superficial manifestations of the day. Easily do we observe that when religion makes its appeals to gross selfish fears and superstitions, it wins conspicuous triumphs. The revivalist scores that way; the strength and prosperity of older and well-established communions seem to be buttressed by the sturdiness of their appeal to spiritual self-interest; the phenomenal growth of Christian Science—what is its explanation but the triumph of its unblushing "self-interest appeal" in the name of religion? God's wrath and God's effectual forgiveness, the eternal significance of the equation between what men do in this life and are to enjoy or suffer in a life to come—or the more immediate equation between "faith" and physical well-being, here and now—these count dramatically to keep people interested in eager religious loyalties. The great heroisms and sacrifices of religious fervor, the flaming loyalties and self-denials, the costly renunciations and painful triumphs of fidelity to the cause of religious idealisms—have not these always, in all ages of the church, gone hand in hand with those vivid conceptions of religious dogma which seem to us most unideal, superstitious, involved in fears and tremblings before eternal doom? Has religion bereft of the fundamentally irreligious motive of self-interest ever counted for much in zeal and ardor?

* * *

WHAT happens when we try to shift the motive of religion from selfishness to unselfishness—from worry about one's own immortal soul to concern for "the progress of mankind upward and onward forever"? The test of liberal religion comes not in its power to dispossess men of their superstitions and errors of antiquated dogma. The great test comes in what happens to men's religion after they are rid of their superstitions. Take the selfish motive out of religion—do "our sort of people" remain yet eager and devoted in their religion? Then liberal religion vindicates itself. On the other hand, take the selfish motive out of religion—do "our sort of people" immediately lose interest in religion save as a pallid incident of cultural recognition, and treat it as though it were a matter not very much to be fussed over or worried about, after all? Do their children drift away to absolute indifference as to religious things, or else relapse easily to alliances with the older superstitions, to keep in with their set? Is church attendance with them a matter of languid convenience—vacations long, Sunday schools microscopic, services reduced to a minimum, denominational fidelity a matter almost to be apologized for? Then we admit as plainly as though we spoke it with shouting words—it is selfishness only that scores in religion, as in everything else. Mind you, we are not talking about "those other people"—the crude and narrow folk that can be held to religion only by believing horrid things about God and immortality. We are talking about our superior selves—who also confess that *we* cannot be held to religion, with any robust, tinglingly eager joy of interest, when once the sting of self-interest is taken out. We publish it to the world; when you make religion beautiful, rational, unselfish, you make it futile.

* * *

THE crisis for religion, in other words, comes in this transferal of motive from selfishness to altruism. We believe that the too-frequent failure in the transition does not lie merely in the fact that all men are more or less selfish—"and this shows it!" We believe better things of average human nature than that. We believe the chief failure lies in the tardiness of the liberal church itself to realize the meaning of its own issue. The liberal church must stand for a resolute, uncompromising, ting-

lingly assertive appeal to high-pitched altruism—or it is good for nothing. It must stand for a doughty challenge of "humanity's ideal" to make good in the sacrifices of constructive brotherly love. It must stand for something stern in its demands, as well as something beautiful in its revelations. It must confront the horrors of social evil, of social damnation, of social perils of destruction, with as vehement realizations of "fear and trembling" involved in social salvation as the old-time faith confronted for each individual soul its issue of personal salvation. It must acutely accentuate the divine necessity for co-operative comradeship in the great adventure of human progress—and make the church the unfaltering symbol and method of that cooperation. It must clarionly put the issues of social demand, unselfish need of churchly enlistment, and loyalty to great humanitarian causes of righteousness and justice straightgoing to earnest souls—especially to the ardors of young souls. It must forever abandon the comforts of spiritual complacency.

* * *

THE unselfish motive in religion can be made a thousand times more appealing to average souls than the selfish appeal—provided the appeal is actually brought in contact with the veritable soul tissue. There is the crux of the whole matter. The reason why liberal religion doesn't reach average people as dramatically as does "selfish" religion, is not because it is more unselfish, but because it is less earnestly and less vigorously presented. The liberal church fails of dramatic art; it reaches after reason—it forgets to deal with imagination and feeling. It fails, when it fails, not because it is so "advanced" that the common people cannot attain to it (that is a stupid aberration of denominational conceit)—but because it lags so pitiably in the dynamic of essential faith in the method of its propaganda. We have for the moment missed—in the period of transition—grasping the divine significance of the new religious ideal. We change men's "views" easily enough; do we change their passion of devotion to meet the real issue of our emancipating religion?

THE President of the United States is surely beset by most appalling discouragements in his huge responsibilities of "peace-builder" involved in the administrative problems now crowding upon him. There is the European War, which threatens at any moment to become a World War—there is Mexico—and there is the railroad "eight-hour" mix-up, which only national legislation can settle. It is easy to tell of his "blunders" and "shortcomings" in his attempts to deal with these things; but where is the master-mind among his critics who can point out a way which can better satisfy the conscience or the common sense of the nation?

* * *

THE way of finding peace for Europe is inevitably one of most complex difficulties, and yet America's concern is so immediate—both from the viewpoint of national self-interest and that of international humanity—that we believe that the President acts specifically in accord with the real spirit of his people when he undertakes the responsibility of trying to lead the way out. The Allies indeed take a "high tone" in their scorn of all consideration of peace overtures at this time; and Germany's tone in offering openings for peace was also absurdly altitudinous. The President's attitude in the matter we believe to be most genuine and correct. As a nation we are "friends" of all the belligerent nations; diplomatically we have no right to take a tone harking to one side more than to the other, or to make proposals to one side that we would not make to the other. We surely have no interest in "punishments," "restitutions," "humiliations," or "vindications;" and while our people individually have all strong convictions for one side or the other beyond all question—since absolute "neutrality" is against human nature—that does not mean at all that we are, many of us, ready to concede that all saintliness and honor are on one side alone, or all diabolicalness and dishonor on the other side alone. On both sides a tremendous fund of plain human nature, very much like our own, is grappling tragically with portentous problems of national self-preservation, which makes heroisms come valiantly, and sacrifices nobly borne.

WHAT America desires is what every rational Englishman, and Frenchman, and German, and Austrian desires —a cessation of the agonies and brutalities of the present war, brought about in such a way as to make the recurrence of a like catastrophe morally impossible for the future. *Everybody wants that*; and that is what every nation wants *above and beyond everything else*. If anybody is honestly ready to discuss peace along those lines, his is the voice to be listened to. To say that the time is inopportune —to say that "the other side isn't to be trusted to play fair in peace conference"—to say that the only way of real peace is to crush the wicked enemy to the point where he will concede every righteous and high-minded term that the virtuous victor may demand—is to talk as all war-crazed people have talked in every war that has ever been waged; and in the process of "punishing the enemy" one's own people have been made to suffer bitterest punishment; in order to starve out and wear out the forces to be crushed, the victors have consented to waste and deplete their own resources, mutilate and corrupt their own national vigor, and in the end usually accept a compromise after all, increasing rather than decreasing the motives which make further national hatreds, and eventually further warfares, inevitable. The time is never inopportune for seeking peace. And the public leader who is in position to take one step leading toward peace acts nobly within his duty when he fails not to do what he can to open the divine doors. President Wilson's voice is America speaking, we believe, when he urges for reason in the world's hour of madness.

* * *

THERE is no escaping the realization that the issue of national prohibition is rapidly becoming an issue with which every American conscience must grapple. Whenever it becomes an issue at all, it must become a moral issue. In the final try-out, it will not be an issue of economics or expediencies, but of ethical responsibility. Any attempt to make it an issue of "personal liberty" will ultimately fail. We have got beyond the dogma of individualism which stood behind that theory. Despite ourselves, the progressive part of human society is rapidly becoming socialistic in its fundamental conceptions of government, however reluctant we may be to accept the pet programs of the Socialists. Whenever society as a whole becomes convinced that social welfare as a whole demands this or that curtailment of the individual's right "to live his own life his own way," society will not hesitate to make its own collective welfare paramount to the individual right.

* * *

THE evil of intemperance is beyond all question. It is not a side incident merely, in the story of human misery. Generation after generation it has been a grim factor of portentous dominance in all the accumulated misery and woe of human life. It is the big, black factor involved in all issues of poverty, of social disease, of unemployment, of crime and vice, of defrauded childhood, of corrupted politics. It is an evil which does not keep its mischief within the sphere of its own victims. All society pays its bills and aches with its pains. Society as a whole has then a right to take stern measures to rid itself of this accumulated burden of social woe, whenever it can find a method that will work. The individual right of every child to be born "fair;" the individual right of every decent man and woman to live in a community unsmirched and unlittered by the flagrant defilements of this corrupting evil; the individual right of every taxpayer not to have to pay the costly bills of fools and imbeciles who fall victims of the drink habit—stand over against the personal rights of the free man "to decide for himself what he shall eat and drink." But beyond these "individual rights" stand the collective right and responsibility of society as a whole to rid the social circumstance of growing generations of this incubus of social and civic disintegration.

* * *

THE problem of prohibition is in the end essentially altruistic, and so religious. We are ready to contend that for thousands of intelligent people the use of intoxicating liquors is innocent and harmless. We are ready to assert that in ideal society the law of personal restraint and self-control is more worthy than the method of enforced prohibition.

We should like to see the temperance issue worked out in the truly "temperance" way—which is not prohibition. But the experience of the race makes plain the futility of waiting for this method. In the matter of gambling and the social evil the theory of "personal liberty" has no standing whatever. The issue in temperance seems different; it is different in vital ways. But the fact remains: Society can rid itself of its most costly evil by the resolute method of national prohibition—when once it will find the courage to take the step. Its courage is growing. Is it the wise man or the foolish man—the man of progress or of timid conservatism—is it the man of genuine good will or the man of dominant selfishness who hunts for arguments to stay the decisive step?

LUTHER-1517—UNITARIANISM. 1917.

Our Method in Religion—Perfect Mental Freedom.

The people of the day of Jesus were astonished at the authority of his words and tone. They were used to external authority—that of the scribes and priests. But here was one who spoke with an inner authority, a power of the spirit. And he, noting their spiritual and mental bondage, asked, with the naturalness of the free-born soul, "Why, of *your own selves*, judge ye not what is right?"

He knew that for the inner life there can be no external authority!

Luther planted, as the seed of the Reformation, the right of the individual to settle religious questions for himself. Not only was this a "right" to him, but it was such a God-sent privilege that he saw it as a bounden duty. At no time in his life did he exemplify it so finely as at Worms where, in the midst of those differing from him, facing the great external authority in religion of his day, he said, "Here I stand; I can do no otherwise. God help me."

Protestantism must be more loyal than it has been of late years to that right, that privilege, that high duty. Reformation, to keep true to itself, must keep fluid; not crystallize.

The Pilgrims coming to this country rescued the seed of democratic liberty in religion from the powers of external authority in Europe, and planted it here. They vowed that they "would walk in all God's ways which *had been* made known to them," and, lest the Past become a crushing, external power, they also vowed to "walk in all God's ways which *should be* made known to them." Thus they consecrated themselves to the religious liberty of the individual.

There have been, and are, many religions of authority. There never has been but one religion of the spirit. It has been borne witness to by all men and women in every age and place who have heeded the ancient Biblical warning, "My people have committed two evils; they have forsaken Me, the Fountain of Living Waters, and hewed them out cisterns, broken cisterns, that can hold no water."

External authority in religion has always built the cisterns wherein the Waters of Life become stagnant. The religion of the spirit seeks the Wellsprings on High and then builds the great irrigation systems whereby the Living Waters are wisely carried to the broad valleys of life, nor does it allow those waters to stagnate. The Unitarian is committed to the religion of the spirit, the religion of democracy, for, after all, democracy is a spiritual thing. Unitarianism, therefore, is called a "movement." Woe unto it, the day it ceases to move!

Maxwell Savage.

A MAN'S MOTHER.

By Percy Godfrey Savage

A man's mother determines his fate. A good mother molds her son's character. A thoughtless mother often permits the development of a scoundrel. A man's modesty is measured by his respect for his mother. A mother means much more than the man is conscious of. An invisible power directs his course. His standards of life are tempered by the estimates he involuntarily makes of her approval of his actions. To her he owes his very being. He pays rent for his body from the storehouse of his soul. If he appreciates the transaction, he coins the wealth necessary to meet the obligations of his ideals. If he does not, he heaps up a debt too great to pay, here or hereafter.

Our Responsibility for What We Represent

By Rev. Frank S. C. Wicks,
Minister of the Unitarian Church in Indianapolis, Ind.

IN GIBBON'S *Decline and Fall of the Roman Empire,* there is laid down a principle which I have not seen formulated elsewhere. It is our responsibility for the reputation of any organization, cause, or enterprise in which we are associated with others.

Gibbon is speaking of the group of early Christians in whom the inspiration of their Master was alive and potent for good. The force of the original moral impetus was unspent, and the lives of these men and women shed light and glory upon the faith they professed. They obeyed the command, "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven."

The reputation of each member of the group was enhanced by the conduct of all.

Gibbon then observes: "Any particular society that has departed from the great body of the nation, or the religion to which it belonged, immediately becomes the object of universal as well as invidious observation. In proportion to the smallness of its numbers, the reputation of a society may be affected by the virtues and vices of the persons who compose it; and every member is engaged to watch with vigilant attention over his own behavior and over that of his brethren, since, as he must expect to incur a part of the common disgrace, he may hope to enjoy a share of the common reputation."

Naturally, upon reading this, I thought of the little body of liberals who are called Unitarians, and the responsibility this principle lays upon each individual member of the group.

When Channing and the fathers of our church took the next step in the logical development of Puritanism, and enlarged the borders of religious freedom, moving in what seemed to them the direction of a more reasonable faith, they found themselves in that minority with which all forward movements begin.

The majority, as usual, used its power to exclude this heretical minority from the churches. The free spirit of Puritanism, with them, stiffened and hardened into an orthodoxy, fenced in by a creed that rigidly shut out these advanced thinkers.

Our fathers abhorred sectarianism, and did not wish to form a new church; they wished only to make the church large enough for Trinitarians and Unitarians to dwell together in peace.

No Trinitarian, even when controversy raged, has ever been excluded from a Unitarian church because of his belief.

With the utmost reluctance our fathers accepted the name, Unitarian, and associated themselves together in a new fellowship.

At once, as Gibbon says, they became the "object of universal as well as invidious observation." Their lives as well as their teachings were subjected to the fierce light of unfriendly examination.

They stood the test. Even in that light, kindled by prejudice, they were seen as men of integrity, sincerity, and purity of life, given to good works, associated with everything that meant human advancement.

The central figure in this group was William Ellery Channing. The fineness of his character, the courage of his convictions, the nobility of his aims, and the splendor of his intellectual and spiritual gifts, gave reputation to the whole body of Unitarians.

The Anglican, Frederick Robertson, said of him: "The purest love for man, the most unconquerable trust in human nature, seem to have been the very basis of his being. . . . I should have been glad if half of those who recognize the hereditary claims of the Son of God to worship, bowed before his moral dignity with an adoration half so profound, or a love half as enthusiastic, as Dr. Channing's. I wish I, a Trinitarian, loved and adored him, and the divine goodness in him, in anything near the way that Unitarian felt. A religious lady found his book on my table a few days ago, and was horror-

struck. I told her that, if she and I ever got to heaven, we should find Dr. Channing revolving round the central light, in an orbit immeasurably nearer than ours, almost invisible to us, and lost in a blaze of light."

Whatever of good reputation we now enjoy comes to us not from Channing alone. He was but one of a galaxy. That reputation has been built up in inspirational literature by Longfellow, Holmes, Lowell, and Bryant; in philosophy by Emerson; in philanthropy by Tuckerman, Dix, Barnard, Berg, and Bellows; in statesmanship by Jefferson, Adams, Marshall, Sumner, and Taft; in education by Horace Mann and Charles William Eliot.

From these we have a reputation for an active interest in all movements for human betterment; a reputation for interest in education; an interest in art and literature; a statesmanship which would identify national policies with ethical principles.

We are like children born in a family which bears a distinguished name. The name may make our own littleness the more conspicuous, or it may inspire us to add to its glories.

If we do not live up to the reputation of our spiritual ancestors; if it be seen that we are unworthy of our descent; if it be seen that we are self-seekers and not seekers of the common good; if it be seen that our personal lives are mean or unsound; then great is our fall, and great the noise thereof.

We must accept a responsibility for the reputation of our church name. If one of us fall short, he will damage the reputation of all in a way not possible for one who belongs to a large and powerful body.

Our prejudices against any particular church may be generally traced to our meeting with some unworthy member of that church. So with our prejudice against any nation. We have met some offensive Englishman, German, or Jew, and we extend our feeling to the group to which he belongs. So a dislike of Unitarianism may be traced sometimes to the meeting with one of us who has not been a worthy representative of his faith.

This is true of other small religious groups. The name, Quaker, once a term of derision, now has a reputation which all Friends share. We assume that every Quaker will be a man of his word, honest in his business, one who will follow his conscience to the stake, a man who loves peace and hates war.

What is true of churches is true of countries. An entire nation may be indicted for the offense of one citizen. We meet an Englishman who takes strange liberties with the letter H. We conclude that all Englishmen mutilate the King's English. We meet another Englishman who is supercilious, snobbish, snappish, and at once the reputation of the entire nation goes down. We meet a German whose sole dream is of the next meal he is to enjoy and the liquids with which he will wash it down, and, forgetting Luther, Kant, Goethe, and the multitude of Germans who reverence them, we set the Germans down as gluttons and beer-drinkers. We meet with a Frenchman of the type common on Balzac's pages. He is either a profligate or a miser, given to lust or to avarice. We generalize him into a nation, and dislike all Frenchmen.

Foreigners, coming to our country, at once belong to a group made conspicuous by its smallness and strangeness, so that they fall under Gibbon's principle, and make the reputation of their nations.

The foreigner, in any country, ought to remember that he is making a reputation for his country, and that he cannot be too careful of the impression he makes upon the people he meets.

We Americans suffer in Europe by reason of a few who have become national types in the European mind. It is expected of us that we shall be loud, boastful, extravagant, and given to slang in nasal tones, and some surprise is expressed when we do not conform to the expected type.

This principle, that the reputation of all may be but the deserved reputation of one, applies with especial force to the Jews. There is a fixed Jewish reputation, and all Jews suffer from it. Avarice, sharp, shrewd dealing, loudness of speech and dress, loquacity and gesticulation, are not confined to any one race. The worst type of each that I have ever met has been an American of pure Anglo-Saxon strain. Yet the Jew is singled out as the embodiment of these ugly characteristics. Mr. Sage displays an inordinate appetite for money and a willingness

to soil his hands in getting it, and we say, "Mr. Sage is avaricious and grasping." Mr. Isaacson does precisely the same things, and men say, "He's a Jew."

Every Jew ought to feel that he has the reputation of his race in his keeping. If I were a Jew, I should be as proud of the fact as most Jews are, and I should feel, in every act of my life, I was lifting or sinking the reputation of my race.

And when an American finds himself among foreigners, he should have the same feeling of responsibility.

We need, then, to enlarge the area of our responsibility. We have not only our own reputation to guard, but the reputation of our family, our city, our state, our country, our church, and our cause.

Since we share in the good reputation which each has earned, we must see to it that, through us, the common reputation is not lowered.

The acceptance of this responsibility will call into action power and strength to sustain it.

Karma

By Rev. George R. Gebauer.

"KARMA" may be defined as the "natural law in the spiritual world," recognized by the ancient Hindoo and accepted by the modern theosophist with slight variations.

It is a living, self-acting law which naturally ignores the conception of an arbitrary "God," who molds the life of his creatures as the potter does his clay.

"Karma" is a Sanskrit word and denotes the laws of action, results of deeds previously done, and the destiny resulting therefrom. It is thus the ethical law of just retribution. This "Karma" determined our birth, the circumstances into which we enter at birth; it is the cause and effect of all our joy and suffering, now and in any life to come. This law is unfailing in its action; no prayer will change its decree. At the same time, the man who realizes the inward truth of this law may use it for his salvation. He may so shape his life into conformity with this law that only happiness and joy will come to him.

Here, certainly, much that passes for Christianity may learn something. The average Christian believes himself saved either by certain ministrations of the church or by belief in certain doctrines, while at the same time his actions tell us that he is bound by sin. He perhaps makes light of the notion of righteousness, and glories that he is saved "by grace alone." It seems to me that the teaching of the Buddhist and theosophist is much deeper and more reasonable. They put damnation and salvation in the right place; they eliminate all arbitrariness and make man the arbiter of his destiny. We are saved or we are damned by ourselves alone.

We may not accept their teaching in regard to previous existences, which are the foundations of our present lives with their joys and miseries, but we may well believe that in the truest sense we make from day to day our destiny, our joys, and our sorrows. "We reap what we have been sowing," if not in any previous life, certainly in this life, and herein Buddha and Paul are at one.

Reaping what we are sowing means first of all that we take to ourselves with increase the very things which we scatter as seed. Not merely the outward life must be considered here, but above all the inward life. Not the rags which cover a man are the proof of a sinful wrong past, but rather his tendency to sin is. The unhappiness, restlessness, passion, and jealousy, which still lurk in the hearts of even the best of us, show us that the harvest of sin has been plentiful.

The art of life is to sow the right kind of seed. For we reap what we sow. There is much misconception in regard to this in the world. Men generally understand that the harvest of sin is poverty, sorrow, pain, disease, and finally hell. They believe the sensualist reaps the fruitage of a diseased body, the thief is sent to the penitentiary, and the murderer is hanged.

This is true in a good many cases, but it is, after all, only an incident and not the necessary consequences of sin.

After all, many an old, continuous sinner is walking serenely to his grave, and many a saint suffers severely. At any rate, the justice of "Karma" is a different one; it is deeper. We reap what we sow. If it is wheat, then we reap wheat; and if oats, then oats, and not broom corn. If we sow sin, we reap sin. We reap it and stow it in our hearts, and we become filled with wrong, corrupt tendencies, which naturally exclude all true happiness. We become more filled with lust and anger, and jealousy and envy, and have the harvest of hell.

Heaven and hell are in our keeping, and we must learn to sow the right seed.

The eternal life of love is only reached when we throw ourselves upon the divine life with love and fervor. We reap then a divineness which is most truly human. It is a divineness which fulfills its life, not by ecstatic contemplation, but by going about and doing good. In love and helpfulness do we sow the best seeds of life and reap eternal joy.

The Wolf Spirit and the Shepherd Spirit

By the Rev. William Safford Jones,
Minister of the Channing Memorial Church, Newport, Rhode Island.

HUMAN life is a conflict between the wolf spirit and the shepherd spirit. One stands for the idea that might makes right, the other for the idea that right makes might. History is the record of the struggle for supremacy of these two great forces in human nature. Before Jesus came into the world, there was more of the wolf spirit than of the shepherd spirit in evidence. That was what the Master had in mind when he said, "All that came before me were thieves and robbers." Since the advent of Christianity, the shepherd spirit has been winning more and more victories, though at the present time the wolf spirit seems to be in the ascendance. But this will be only for a time. The Kingdom of the Good Shepherd is surely on the way, in fact in many places has already arrived. The wolf spirit is a hungry, pitiless, devouring spirit, which cares nothing for man as man, which uses him only as a tool for some selfish and unworthy ambition, which has no respect for the rights of small nations, which has no reverence for humanity as the dwelling place of God. The shepherd spirit is the spirit which is gentle, producing the gentleman, the friendly nation, the spirit which is easy to be entreated, loving, tolerant, sympathetic, full of reverence for the sacredness of the individual, and allowing each nation freedom to develop its own social, and moral, and spiritual life. The wolf spirit exalts the "will to power," the shepherd spirit the "will to love."

The civilizations of antiquity, unless we except China, and Japan, and India, are all gone. Archæologists are busy digging in the ruins of these ancient civilizations, uncovering buried cities, bringing to light forgotten treasures and tools, revealing long-lost traditions, and languages, and customs, and religions. And, without exception, these old civilizations, Assyrian, Babylonian, Persian, Egyptian, Greek, Roman, were inspired largely by the wolf spirit. That is why they finally perished. That is why they are now dust and ashes and broken monuments of things once fair to see. The hanging gardens of Babylon must have been among the wonders of the ancient world, but they cost the sweat and blood of thousands and thousands of human beings ground down by merciless exaction of their toil, and strength, and life. Of how much value was a human life then? You may retort that the same question is pertinent now, in the year of our Lord, 1916. But, timely as that question still is, it was rarely, if ever, asked in those earlier days. At every unnecessary death now, on the battle field or in the rush and roar of modern industry, we shudder; but in ancient days they took it as a matter of course. Dreamy Egypt with its brooding Sphinx and majestic pyramids was filled with the same wolf spirit. You see it reflected on the Egyptian monuments, where not only laborers and soldiers, but also generals and governors, and even priests, are represented as lying flat in the dust, bowing

down before the king who saw in himself the state. "Where royalty was regarded in such a light," says a modern writer, "the authority of the kings must have been unlimited; and a proof that it really was so may be found in the gigantic works they executed; for they could never have carried them out unless they had had free command of the labor of their subjects. Hundreds of thousands of laborers had to toil year after year, not only upon canals, from which the people at least derived some benefit, or temples, to the building of which their piety may have contributed, but also upon the magnificent palaces and the gigantic pyramids, which served only to immortalize the names of princes and furnish them with dwellings in their lives and mausoleums after their death. Sometimes the laborers perished by thousands from exhaustion and insufficient food; but what price was too high to pay for the glory of an Egyptian prince?"

When Jesus proclaimed the good news of the coming of God's Kingdom, as in earlier days when the barbarous "Wars of the Lord" were waged to exterminate Yahweh's enemies, the Jews were still under the spell of the notion, that by brute cunning and overwhelming force the day would be brought about when "the nations would flow into the mountain of the Lord's house and not learn war any more." But that was more or less of an apocalyptic dream. The *Pax Romana* prevented war, but it was not the result of the shepherd spirit. The ethics of the Roman Empire were the ethics of the wolf. Do you recall what Cæsar did to the Senate of the Veneti when they yielded to his mercy? He had them all slaughtered. He made a vigorous effort, he tells us, to kill the whole tribe of the Eburones. And he has no qualms of conscience, apparently, when he speaks of his soldiers in France killing forty thousand men, women, and children. You remember how Gibbon enumerates the early Roman emperors, "the dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the cruel and profligate Nero, the beastly Vitellius, and the timid, inhuman Domitian." These were wolves, not shepherds, of mankind. They could not usher in the Kingdom of God.

But as the Roman Empire crumbled and fell to pieces, the shepherd spirit began to work as a leaven in European life. To quote Gibbon again: "The admission of the Barbarians into the pale of civil and ecclesiastical society relieved Europe from the depredations by sea and land of the Norman, the Hungarian, and the Russian, who learned to spare their brethren, and cultivate their possessions. The establishment of law and order was promoted by the influence of the clergy, and the rudiments of art and science were introduced into the savage countries of the globe. . . . They imbibed the free and generous spirit of the European republic, and gradually showed the lights of knowledge which arose on the Western world."

The struggle between the wolf spirit and the shepherd spirit in the modern world is the struggle between the "will to power" of Nietzsche, the German philosopher, and the "will to love" of Jesus, the Carpenter's Son from Nazareth. It is the struggle between Superman and Christ, between the man without pity and the Man of Compassion. Nietzsche was conscious of this vital difference between his philosophy and Christian faith. "Christianity," he said, "was the vampire of the *Imperium Romanum;* it destroyed the grandest form of organization that has yet been realized. . . . With that I conclude and pronounce my sentence. I condemn Christianity. To me it is the greatest of all imaginable corruptions. The church is the great parasite; with its anæmic ideas of holiness it drains life of all its strength, and its love, and its hope; I have no words to express my sentiments of a thing so abominable."

"Nietzsche," says a distinguished English scholar, Canon Wilson, "taught that to gratify the 'will to power' was the supreme law of right action; and therefore the duty of every man, because it was the only way by which man cou'd consciously promote the advance of mankind to something higher or greater than the present race of men. The progress of life in the past had been effected by struggle, life ever tending to surpass itself. It was man's duty, he taught, to cooperate with this age-long striving through ruthless struggle towards perfection. It was this that had developed

man out of far inferior creations; struggle was the divine, eternal method of winning a way to something higher. He taught as a direct consequence of this conception of the goal of human progress and of the pathway to it, that what we regard as virtues, self-restraint, humility, pity, gentleness, are sins. It was on this ground he condemned Christianity as subversive of true morality, by its honoring as virtues the faults or defects of the weak, and thus producing a decadent race."

Now Nietzsche has had a great following in German universities and military schools, and in Prussian militarism at its worst we see the logical outcome of his philosophy. General von Bernhardi's book, *How Germany Makes War,* is full of Nietzsche's ideas.

What is Christ's reply to Nietzsche? According to Canon Wilson, "it is what he gave to the Pharisees. It is that besides this 'will to power,' which has served its purpose in all living creatures, there is in man, often buried deep in his subconscious nature, but destined to rise into full consciousness, a far higher, nobler, greater power, the 'will to love,' the shepherd spirit. A far higher power, because, while the supremacy of the 'will to power' can confessedly result only in ceaseless struggle, in the crushing and dwarfing the lives of myriads to create a few immoral, tyrannical, and unhappy 'superanimals,' the supremacy of the 'will to love,' aiming at a universal freedom of all to have the full and abundant life, cannot but issue in a race of 'supermen' of a very different kind, with the joys that come from brotherhood and mutual service, and a life of growing union with God. This is a very different conception of the goal of truly human development, and the pathway to it is lit by the spirit of the Good Shepherd, and not by that of the wolf."

When we come to analyze the shepherd spirit, we find, first, that it is the direct opposite of the war spirit. For brutal, aggressive war and all the horrors it brings in its train, it has only moral condemnation, and abhorrence, and wrath. The shepherd spirit never would precipitate a world war merely to satisfy industrial and national ambition. It would not plunge innocent populations like the Belgians, and Poles, and Armenians into misery and degradation unspeakable. The shepherd spirit, like the spirit which lies back of our Declaration of Independence, has a decent respect for the opinions of mankind, and will not arrogantly spurn the moral judgment of the world. It hates all cruelty. It abominates injustice. It sets its face like a flint against all dishonoring of humanity.

Secondly, however, we find that the shepherd spirit is not a craven spirit, which seeks peace at any price. Belgium might have sought peace at any price, but she would have lost her soul. There are times when liberty is at stake and justice is flouted. Then the shepherd spirit must rise up in defense of the sacred principles of humanity. When war is waged for the freedom of the sons of God, then the spirit which was in Christ must sanction war.

As Admiral Knight said at the Lake Mohonk conference the other day: "We urge that the United States be made great in physical power in order that its moral power may be made effective beyond its borders. I believe that power in the nation as in the individual is the necessary basis of usefulness. Without power, it is assuredly not possible to be helpful. A great army and navy may be used to provoke war and to oppress nations who have no power to resist, but the remedy is not to eliminate armies and navies—it is to do away as rapidly as may be with those diseases of humanity which make armies and navies necessary instruments of progress, and enlightenment, and civilization. So long as nations whose ideals are ideals of selfishness, whose methods are methods of ruthless disregard for the rights of others—so long as these nations continue to maintain great armaments, the obligation is imperative that nations which stand for justice and righteousness maintain an attitude which shall make their influence effective in combating and counteracting the influence of those who stand for principles the opposite of these.

Thirdly, we find that the shepherd spirit, which, though an antithesis to the war spirit, may yet be a sanction for war, is also the cure for war. Wars arise because men and nations do not understand each other's motives, and aims, and opinions. They are largely ignorant of each other's deeper life.

They are filled with prejudices. They are shortsighted. They allow hatred for the alien within or without the gates to poison the national life. They foster ideals for the nation that are poor, and unworthy, and basely selfish. This ignoble spirit the shepherd spirit seeks to overcome and transform. It tries to point out to men and nations that the path of progress is the path of friendly understanding and neighborly good will. It shows to erring peoples that hatred is too great a luxury for any nation to possess. It calls attention to the reality and vitality of precious things like freedom, and justice, and righteousness. Above the smoke of battle fields, it sees the blue heavens overarching all. It hears the clear call of God, the Father of all men, the Leader of all nations, bidding men and nations awake from spiritual sleep, shake off moral torpor, and face the future with a new spirit of consecration to humanity and humanity's God and Christ. Heaven hasten the day when the wolf spirit shall die out of the race and the shepherd spirit shall rule in all hearts!

The Quarter-Hour Communion

(*Un quart d'heure pour Dieu*)

Conducted by DR. FRANK CARLETON DOAN, author of *Religion and the Modern Mind.*

Angels Unawares.

I.

To live in constant expectation of the appearance on earth of one of God's angels out of heaven—this was a part of the Christian tradition I learned at my mother's knee. "God," she used to tell me, "is liable to cross your path at any moment; and in a disguise to deceive all but the most watchful!" I must never fail to give a cup of cold water, or divide my bread, or offer my coat to any wayfarer I might meet in life's way. For all I knew I might be entertaining an angel unawares!

My! how my mother did impress upon me (more deeply than she knew) this expectation of God's visible presence on earth. After a while it reached the point where almost every man I met became to me a phantasm of the living God.

I came to understand at last why she never turned even the grimiest and least promising tramp from our back door. She didn't know but God was putting her to the test! This tramp might be an angel in disguise! I can remember how on many a cold winter morning I used to look through the dining room window and watch these tramps as they came and went from our back door. Half-frightened, all excitement, I watched them coming and going, ascending and descending our back stoop. And, do you know, I honestly expected that some day I should see one of these shuffling, frowsy creatures suddenly shed his rags, spread his wings, and ascend into heaven in undisguised glory! And our household should be blessed from that day forth.

II.

Like most of my readers, I have traveled far and wide in my religious thinking since those boyhood days. I can smile now at the imagery in which I clothed God and his angels, and at the credulity with which I furnished a hell with its lakes of torment and a heaven with its golden streets and pearly mansions. It was all crude enough—too material, too literal.

That early imagery is long since gone from my world-view; and yet I find that the reality of it remains even in these maturer years of my manhood. Don't you think it was a great thing for me, or for anyone else, to have spent the hours of my impressionable childhood going about looking into the faces of men, even the very tramps, expecting to see God looking at me through their tired and hunted eyes? Indeed it was. Any man who has begun in the days of his youth to look for God among the world's outcasts, the offscourings, the scum of the earth, will end by seeing God (where he is) in all men everywhere.

III.

That mother feeding and clothing the riffraff who knocked at her door, cold winter mornings; and that boy who

watched them, expecting to see their faces shine out in a sudden divine glory; they had the right of it, those two. Crude as it all was, they were on the right track when they went about searching the faces of men for some trace of that light which shines forever from the countenance of God. For that's where God is—in the souls of all men. God *is* in the man you feed at your back door. He *is* in the hard-pressed woman who solicits you on the streets. He *is* in the children in our cotton mills, and canning factories, and cranberry bogs. In these least, as surely as in the greatest of his children. On all sides everywhere you may see God, if you but have eyes to see beneath the oftimes ungodly faces of men.

IV.

If all the world would treat all men with such unquestioning trustfulness as that mother lavished upon the unkempt tramps whose paths crossed hers; and if all the world would expect, as that boy did, to see God in the faces and find his spirit in the hearts of even the roughest and foulest of his creatures, how long do you think it would be before God's spirit would have come to earth in a glory of justice and love? Not long, I am thinking. How long before every thirsty man would be slaking his thirst, every famished man feeding his hunger from the earth's abundance, every cold man clothing himself in flaxes and warm woolens? Not long, I am thinking. For you don't let an angel of God go cold, and thirsty, and hungry. Not if you are aware of it! How long before corruption would disappear from our public institutions, and rascality and exploitation from our great corporate transactions? Not long, you may be sure. For we don't despoil and exploit an angel of God on earth. Not if we know it! How long before war would cease—that earliest, and latest, and most damnable disguise under which the lecherous leaders of the nations have hidden, and throttled, and all but assassinated the spirit of God on earth—all this for a few miles of seacoast or a few hills of copper ore? How long, I say, before all this blasphemous war-plotting would cease in the world's great chancelleries, and war disappear like the pest it is from the earth? Not long, I am thinking. For men don't shoot, and mangle, and rip open an angel of God; nor does any people on earth sell its national soul for a mess of Mammon. Not if they are aware of it!

V.

Every man on earth is an angel of God, a vessel full of God's spirit. Not just one man here and there, maybe one every twenty centuries or so; but all men in all generations at the bottom of their souls are God on earth. All men, *all*, all! have been marked by the spirit of God and touched by his presence.

You and I, for example. It isn't merely that we look *something* like God, and can act something like him, and can catch something of his infinite spirit of justice and love. It is that we *are* God. When a man (any man; I care not how grim or grimy the surface of him may be) gets down to the bottom of his soul where he really lives; when he lays aside the disguises with which for a time he may deceive even himself; when he faces the Man he is, he will find the *entire* spirit of God in him. God is no more just than I am in my hours of justice; *can* be no more just, for my justice is the justice of God, it is God in me making for justice. God does not love my friend any more deeply or endlessly than I do; can love him no more, for my love is the love of God, it is God in me making for friendship. And so on.

God is the Great Spirit I so anxiously sought in the faces of men in the days of my youth, and in the latter days of my grown manhood have now found in all men. How then can we do, or say, or think anything coarse, or unjust, or ungenerous, being aware at last that we are besmirching and degrading the spirit of God in us—us who are angels, vehicles of his spirit on earth?

It Is Growing.

The Quarter-Hour Communion is growing. Many men and women have signed their membership blanks, and taken this simple and silent resolution to spend a quarter-hour each day in getting their eternal bearings. Every mail brings in additional membership cards. Ministers have written for sup-

plies of all the way from ten to a hundred cards. One church which sent for a hundred cards has asked for another hundred. A few friends have written to say that while for one reason or another they hesitate to sign a membership blank, they are making a sincere effort to keep the spirit of the obligation. I just wish all my readers could read some of the notes I have already received from "communicants." *It works* —this quarter-hour for God. Given a quarter-hour each day for silent meditation, and many unreal troubles disappear in thin air. And the real ones—somehow out of the silence the needed strength does come, and the wisdom, and the joy.

I think I must give my readers from month to month glimpses of some of the letters I am receiving. This month let me take a letter from my friend, J. H. H. While welcoming the idea of a "Communion," he points out a difficulty that deserves to be considered. He writes me that he is "touched" by this thought of a "Communion." "It is" he goes on, "an expression of religion in the truest and purest sense of the word. . . . My first impulse is to sign your membership blank, and yet something within me bids me hesitate. . . . I find myself speculating as to whether the inner tides of the spirit can safely be harnessed in any such systematic way as this. . . . (But) you know how instinctively I sympathize with this endeavor of yours."

The answer to this fine-spirited hesitation on J. H. H.'s part is several-fold. For one thing, the tides of the spirit *can* be controlled. This is the experience of all the great souls who have ever "practiced the presence of God." In the records they have left behind them, they give you both the methods and the results of their communion with the Eternal.

The fact is that J. H. H. himself, I notice by his church calender which I have just been looking over, undertakes at a fixed point in his every Sunday morning service to lead his whole congregation of several hundred souls in prayer; i. e., into a communion with God. If we ministers in public prayer may venture to command the ways of God's spirit, surely we can also set aside a time in each day when, as a private duty, we will seek to renew our ebbing sense of God's presence in us

But there! I think the whole trouble may be in just this overemphasis upon duty and a consequent overconscientiousness in this matter of prayer. Maybe I myself have unintentionally fostered this hesitation on J. H. H.'s part by my use of the word "pledge"

MEMBERSHIP BLANK

The Quarter-Hour Communion

Un quart d'heure pour Dieu

It is my purpose to spend a quarter-hour each day communing with God, or the Highest I can find.

Name .....

Address .....

No Fees. No Offices. No Constitution. No Meetings.

Cut out, sign and mail to Frank Carleton Doan,
All Souls' Church,
Summit, N. J.

in the membership blank. I certainly hope not. For nothing could be farther from my intention. Such communing as I have in mind isn't a duty at all, nor an obligation. It is a privilege and a blessing. It is just a blessed opening out once a day of the shut-in soul to all the wonders of God's expanding spirit within. The pledge, suppose I say, is not a pledge at all, but just a reminder. In joining the communion you merely agree that, no matter what happens, your busy soul is going to find at least a quarter-hour each day for repose, a breathing spell in which the soul may renew its spent energies and regain its consciousness of God's presence within.

As to harnessing the tides: the time when the tide is out is just the time when you should open the floodgates of your soul and draw it in again. Unlike the tides of the ocean which come and go according to the phases of a dead moon, these tides of the spirit are open to the control of any living soul at any time.

To take the figure I think I used last month; the time when you feel least like exercising the muscles of your body is precisely the time when you need to march right up to your wall-machine and do it. So the time when you feel least like praying is the time when you most need to exercise your soul toward God. If the response doesn't seem to come, don't you worry. Often enough it won't come; at least not just then. But if you will sit (or kneel if it goes better that way) for a quarter-hour in an utterly wordless silence, your spirit reaching for God's spirit and waiting for a sense of his presence, you may be very sure that before the day is done, it may be hours after you have given it up in despair, you will find your soul strangely strengthened and uplifted, and a joy and confidence entering in, apparently unbidden. But there is really nothing strange about it at all. For you did bid God's spirit to enter your soul in those fifteen minutes of seemingly unprofitable silence. God works in subconscious ways his wonders to perform.

Just a word now to those who hesitate over the term "pledge" in the membership blank. This has presented a difficulty to several readers, and so this month, as you will see, I have made a slight change in the wording of the blank. The spirit of communion is what we are all after, and if even this new wording, which looks simple enough to me, should present any difficulty to any reader, let him rewrite the blank to suit himself. Only do let us come together in one great silent fellowship of those who are really seeking the Eternal in this mad rush of temporal things.

ASSOCIATE ALLIANCE.

The Chicago Associate Alliance held its first meeting of the new year at Unity Church on Thursday, January 4, at 11 a. m., the President, Mrs. Lynn, in the chair. After the reading of the Alliance service and singing of a hymn, the President introduced the speaker, Mr. Clarence Darrow, who spoke on "Heredity and Environment" as related to the criminal. Many took part in the discussion which followed. About sixty-five were present, and luncheon was served by the Unity Branch. The next meeting will be at the Third Church (Kedzie and Monroe) March 1, 1917, at 11 a. m. The speaker will be Mrs. Julia Clark Hallam, and her subject will be, "What Is the Matter with the Filipino?" The Religous News will be given by Mrs. A. M. Lewis. Luncheon at 1 p. m.

A. M. Coxe,
Secretary.

HOLD HARD.

If you know a thing is right, my boy,
Hold hard!
Though the crowd derides
And a sting abides,
Hold hard!

It's your time to keep still,
You'll come out on top if you will.
If you know that a thing is true, my boy,
Hold hard!

Though a man may say -
That a lie will pay,
Hold hard!
It's your time to tell true,
You'll come out on top if you do.

If you know that a thing is fine, my boy,
Hold hard!
For though coarseness flame
It is stained with shame,
Hold hard!
It's your time to choose right,
To come out ahead in the fight!

Margaret Fay.

THE LIVING WORD.

"Revealed Religion" is now as always a block in the way of human progress. It affirms that Truth has been revealed once and for all. Truth is then to be defended and not sought after. Why should men investigate the origin of the world or the development of life thereon? Is it not all revealed in the book? Throughout the ages external authority has endeavored to stand between man and the future. As mythology the story of creation in the first chapter of Genesis is one of the treasures of the race. As poetry it will be read with never-failing interest. As history it imprisons the intellect and denies man the use of his reasoning powers. Taken literally it is a childish story that repels the thoughtful man. As poetry it is a source of never-ending delight to all who read it.

It is the crystallization of the poetry of the race, the turning of mythology into cold, matter-of-fact, dead history that has robbed mankind for centuries of some of its most beautiful sources of inspiration. As history the story of the temptation of Jesus belongs to the world of magic. As poetry it is one of the most beautiful as well as subtle analyses of the dangers which attend the possession of moral power. As an allegory it still has power to teach the leaders of men that mankind is not to be saved by physical comfort; that true progress is not through the submission of one will to another; that miracles can never be substituted for the word of God.

The church has claimed as history the story of the devils expelled by Jesus and sent into the swine. The more insistent the church has been that this is a record of fact, the more it has been held up to ridicule by men of modern minds. The swine were drowned, and Huxley with keen sarcasm inquired what right had Jesus to cause the destruction of the property of the innocent owner.

But this is not history. It is a parable. Who of us have not devils within us which, if permitted to enter even the most despised of beasts, would not cause them to kill themselves? As history the story is ridiculous. As symbolism it can be used as effectively today as on the day when it was first told.

No one can believe, unless he stultifies his reason, the story of the feeding of the five thousand with five loaves and two fishes. It is only made meaningless when it is suggested that the loaves and the fishes were of uncommon size. Here is a beautiful symbol of the fact that spiritual food may always be obtained in abundance, and there will always be a remainder. But by insisting on the literalness of the story men have blinded their eyes to its spiritual teaching.

Saint Paul is essentially a mythologist. His interest is not in a historic Christ, whom he almost boasts that he never saw, but in a spiritual being with whom he communed in his inner consciousness. He talks of him as the Greek talked of Bacchus, the Syrian of Adonis, and the Egyptian of Isis. In Paul is found the culmination of the ideal of a perfect sacrifice toward which the thought of man had been moving for ages. Christ is the perfect revelation of the love of God.

In the letter to the Ephesians he writes:

"For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundations of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit."

The matter-of-fact mind seeking to find the elements of a hard and fast theology has taken this beautiful poetry literally. Its symbolism has been subordinated to a creed. The living mythology has been turned into dogma. So we fail to see under this glowing and vivid imagery the spiritual message which lies at the heart of the teaching of Saint Paul. His name has become taboo in many circles. He is often denounced as the man who substituted "The Christ" for Jesus, and buried under a heap of dogma the teaching of the lowly and simple Naza-

rene. To be misunderstood by his disciples seems to be the fate of every great teacher. We are condemning Paul because men of another age took his poetry, alive with the passion of the human heart, and interpreted it as plain prose.

Scholars doubt whether Saint Paul wrote any of the letters attributed to him. The decision as to their authorship does not affect in any way their poetic meaning or mar their spiritual content. We are not concerned with the interpretation placed upon them in a past age, or with the innumerable theological controversies that have arisen from them. For us the fact remains that here is poetry that reveals the passions and longings of the human soul. As such it is as alive today as it was eighteen centuries ago. Stripped of the creeds and dogmas that surround it, the mythology of Paul becomes a part of that literature which takes sympathetic souls into the holy of holies and brings them face to face with the eternal verities. We should say to priest and theologians who seek to put profane hands on the words of Holy Writ, "Touch not." We should cry, "Stand back," to those who would bury the beautiful imagery and the high ethical idealism of the New Testament under the granite slabs of ecclesiastical dogmatism.

Even the ancient creeds are illuminating milestones, marking the progress of the thought of man. They only become obstacles when they are taken from their places by the roadside and placed as burdens on the backs of men. The experience of the race is the heritage of the race. The spiritual achievements of the past as recorded in the scriptures of all peoples are treasure houses of inestimable value to the sons and daughters of men. Only bigotry and ignorance can blind us to their beauty. We need not be ruled by them, but we can use them as sources of inspiration. We can use them as part of the never-dying literature of the race.

"The word unto the prophet spoken
Was writ on tables yet unbroken;
The word by seers and sibyls told,
In groves of oak, or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind."

REV. ARTHUR L. WEATHERLY.

EUREKA.

Shout Eureka!—"I have found it"—easily 'tis understood;
There can be no lasting evil in this Universe of good.

Nature's law is evolution, 'tis God's method we may say;
Our old earth each revolution proves the same from Springtime's day.

There is not an institution on the earth of all the train,
That came not by evolution from man's active, fertile brain.

And the stuff that man is made of—the stern fiber from God's heart—
Shall endure the fiery trial of experience from life's start.

Pessimists of stunted measure think Earth is Creation's curse:
Optimists deem it a treasure and thank God it is no worse.

State, nor church, nor social custom are not fixed by God's decree;
That they're man's is easy proven by their incongruity.

With this threadbare problem—Evil in the last analysis –
We'll depose that phantom—Devil—and adorn God with all grace.

Every man must pass the tollgate, paying for experience;
There's no shirking, no abatement, each one pays his own expense.

Say, we may be only Freshmen when we reach the planet Mars,
God arranged for higher training when He made so many stars.

It will take long years to finish—took ten million to begin—
And when done there'll be no blemish. Ignorance atones for sin.

From the lowest in creation, to the highest in the stars,
Man shall pass in his gradation grim experience in earth wars.

God will never cease His working, nor abandon His first plan,
Till His image—His ideal—shall stand forth, a perfect Man.

JOHN D. GAGE.

Cambridge Springs, Pa., Dec. 5, 1916.

GETTING READY TO LIVE.

By Blanche Watson.

"The human individual," said Prof. William James, "lives usually far within his limits. He possesses powers of various sorts which he habitually fails to use. Compared with what we ought to be, we are only half awake. We are making use of only a small part of our resources."

What am I doing with my life?

What are you doing with your life?

Why are we here, living through what seems to be, at times, truly a length of days?

Some of us are too much concerned with the future existence, living our lives here mainly with a view to that heavenly end; some of us, alas, are bending all our energies toward making money; too many of us, unfortunately, are obliged to devote all our energies to earning the wherewithal by which we are to live; too few can, or will, take the time to look life squarely in the face, and ask, "Why, all this?"

At times it is given to some man to see clearly the why and wherefore of it all, and the world, in some instances, proclaims a seer. This happens, however, only in rare and exceptional cases. More often such a man goes on living quite unknown—for seers exist, even if they are not proclaimed—often, indeed, in a humble position, in some obscure corner. Their lives count, however, and the world is always better for their having lived.

The seer—that is, the one who sees—understands that life is simply a school; the making of character the reason for our living; and our experiences, all lessons to be learned—willingly or unwillingly, easily or painfully, well or ill, according to the vision that is vouchsafed to us. All experiences that come to us, however much we may disapprove of them and rebel against them, are the measure of our need and are in themselves (if we could only realize it) an index of our capabilities. Hence the admonition of Phillips Brooks:

"Pray not for tasks equal to your powers,
But pray for powers equal to your tasks."

We all have these life lessons over and over again; and sometimes we go on without having accomplished the tasks that are set for us. We are promoted "with conditions"; but, as in our school days, these conditions hamper us, and seriously retard our progress. Fortunate, indeed, is he whose lessons are given over and over again, that they may be thoroughly mastered; for his way it is, that stretches onward to higher things.

When we were children we looked at each lesson as an end in itself, and it was well. In our college days we began, perhaps dimly, to understand that our training was in the nature of preparation—for what, we rarely knew, nor cared! But in the great University of Hard Knocks, that we know as life, we come to a realization of the fact that every lesson is a means to our end—not an end in itself—and we make an effort, at least, to study each experience with this always in mind.

It happens sometimes that there is an interval between the preparatory training and this postgraduate course in the University of Hard Knocks, and in this interval we may think that our lessons are over, and that we have arrived; but not so! More often the hardest lessons are to come, and we are only storing up material, searching out the best tools, and gathering strength for the hardest course of all—the course that is to determine whether or not we are to go forward in the way that the master has laid out for us. This interval, whether it be long or short, is a time of stress—if not distress; but once lived through, one finds himself on higher ground, with clearer sight, and a wider view—prepared to think, to see, to do—in fact, ready to live!

"Christianity, we are told, is dying. Of course it is; that is its genius; to die like its Master and rise again radiant and reborn."

"What we now need, more than all else—more than an economic gospel, more than church federation, more than an old theology made new, more than a new psychology of religion—is a deepening of the life of the spirit."

"Unless our religion is deeper and more dynamic than it is today, its application to social problems will be of little worth."

Joseph Fort Newton.

IS ORTHODOXY SINFUL?

That depends on the kind of orthodoxy.

Does it?

Is not the orthodoxy of the free thinker or the man of science just as sinful as the religious orthodoxy of the Hindu or the Roman Catholic?

As a matter of fact, the sinfulness of orthodoxy of every brand lies, not in the opinions held, but in the way in which they are held. You may hold regally heterodox opinions in as orthodox, that is as sinful, a way, with just as much infidelity to your intellectual responsibility, as the opinions which happen to be called orthodox in the hour and the corner of the earth which claim you.

He alone is free from sin, in this matter, who holds what he professes to believe, not because others, in larger or smaller quantities, do so, nor because such conforming opinions agree best with a comfortable income and seemly social prestige, or promise most to further the interest of a sect or party, but because he is convinced of their truth. Then they are *his*. Then he discharges the obligation, laid on every rational creature, of contributing something toward the spread of conviction. Then alone does he become a self-respecting citizen in the world of thought.

But the empty sounding board, the echo, the man who thinks he thinks the spare opinions others are pleased to bestow on him—*he* is a sinner. For he cheats himself of his own intellectual manhood and cheats the world of that clear conviction on his part which he may be said to owe alike to his fellows and to his maker.

Orthodoxy dies when men learn to think their own thoughts without prejudice or fear. But until then it holds back the future when the power of reasoned conviction shall deliver us from slavery to the sacred opinions of the crowd. The light against which even the most heterodox kind of orthodoxy continually sins is the light of intellectual liberty.

Now this is just as true of politics, and morals, and science as it is of religion. W. HANSON PULSFORD

MEETING OF FEDERAL COUNCIL.

The third quadrennial meeting of the Federal Council of the Churches of Christ in America, held in St. Louis, December 6-11, was called by some of those who attended its sessions the greatest gathering to date of the Christian forces of America. This does not refer to the number in attendance. There were fewer than five hundred delegates. These were present as representatives of thirty Protestant denominations with an aggregate membership of eighteen million.

It was a great assemblage because of the weight and seriousness of the subjects presented for discussion. It was momentous because of the awful world conditions which occupied much of its attention and its prayers. Perhaps it was greatest of all because of the beautiful spirit of courtesy and Christian love which characterized all of its discussions.

Rev. Frank Mason North, one of the Secretaries of the Foreign Mission Board of the Methodist Episcopal Church, was elected President. Rev. Charles S. Macfarland, Rev. Rivington D. Lord, and Mr. Alfred R. Kimball were reelected General Secretary and Corresponding Secretary and Treasurer, respectively.

The actual business of the meeting was concerned chiefly with the reports of the Commissions of the Federal Council, prepared beforehand with great care and placed in the hands of the delegates in printed form. These reports comprised earnest and most thorough discussion of the questions appropriate to each Commission. The Commissions are really the heart of the Federal Council organization.

Possibly the most entirely epoch-making report was that of the Commission on Inter-Church Federation, formerly called the Commission on Federated Movements. The Chairman of this Commission is Mr. Fred B. Smith, who headed the "Men and Religion Forward Movement" of five years ago. The Executive Secretary is Rev. Roy B. Guild, who was the Executive Secretary of that movement. The work of this Commission and its Federations throughout the country is a continuation of the work of that great campaign. The movement then taught the principles of cooperation, especially of local cooperation in all forms of Christian effort. The local Federations in scores of cities are now demonstrating how the work can be done. They are actually doing it. Especially is this true in fifteen of the larger cities which employ Executive Secretaries. These are big men doing a big work, in cities like New York, Buffalo, Cleveland, Indian-

apolis, Louisville, and St. Louis. These Federations, under the leadership of their Secretaries, are carrying on evangelistic campaigns, as in Indianapolis; leading in reforms against commercialized vice, as in Louisville; against the saloon, as in Duluth. They are demanding reform in city governments, are aiding in putting city charities upon an efficient and Christian basis, are assisting the courts in handling the problems of youthful delinquency. These Federations are adjusting the territory between churches so that new churches cannot be organized in a section of the city where other churches adequately cover the field.

The founding of "A New Religious Order" was the description given of the conference of Executive Secretaries by Dr. Guild. By many these men are regarded as representing a work which is the greatest step forward yet taken by the churches in the saving of our American cities. An Executive Secretary of the Federation told the writer that he belongs to forty committees of about every description in his city, which is the metropolis of a great state, and that by reason of his position he is regarded as representing the power and conscience of Protestantism in his city and state.

The splendid reports of the Commission on Peace and Arbitration, now the "Commission on International Justice and Good Will," and of the Commission on Relations with Japan, now changed to the "Commission on Oriental Relations" will be published in three volumes. At a time when every continent except that of South America is directly involved in war, these reports were of absorbing interest. They sounded the Christian note from first to last. They were loyal in principle to the teachings of the Prince of Peace. They did not take a position against armed preparedness, but did put chief stress upon the preparation of the heart of Christian people in all lands. They favored the organization of a League of Nations and of International Courts of Arbitration and of Conciliation. But they contended that all these excellent human devices will go for naught if we do not learn the lessons of Christian internationalism and of justice and good will. The resolutions of these two Commissions pleaded for generous war relief contributions by the churches of America, for the adequate protection of aliens, for the establishment of a Commission by the Federal Council on Relations with Mexico and Latin America, for a Council of Neutral Nations to be convened as early as possible, whose purpose it shall be to ask the nations at war upon what basis they will make peace, for a League of Nations to Declare the Fundamental Rights and Duties of Nations to devise means for maintaining and enforcing peace, for an International Court of Arbitration, and for an International Board of Conciliation.

Popular meetings, some of them evangelistic and some of them in the interest of the discussion of great social questions from the Christian point of view, were held daily in the theatres and churches, and in shops and factories. Some of the speakers at such meetings were William Jennings Bryan, Rev. William E. Biederwolf, Rev. Charles Stelzle, Raymond Robins, Evangelist "Bob" Jones, Prof. Harry F. Ward, Prof. Edward A. Steiner, and Daniel A. Poling.

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Further particulars from George Grover Mills, Secretary,

FREE RELIGIOUS ASSOCIATION OF AMERICA
120 BOYLTON STREET, BOSTON, MASS.

SOUTHERN CONFERENCE NOTES

San Antonio, Texas.

We have changed our place of meeting from Odd Fellows' Hall, where our services have been held for the last five years, to the beautiful ballroom of Gunter Hotel. We considered ourselves very fortunate in our former meeting place, but the new place is proving better still, being centrally located, on the ground floor of the leading hotel of the city, and the auditorium most frequently used for the more important social functions of the city. A marked increase in our attendance gives evidence that the change is a wise one. Meanwhile a committee, consisting of five men and five women, has been appointed to further the enterprise of building a permanent church home.

Mr. Badger is now giving a series of discourses on "Values for Religion in Five Modern Dramas," his themes being: Ibsen's *The Doll's House*, Galsworthy's *Strike*, Kennedy's *The Servant in the House*, Zangwill's *The Melting Pot*, and Maeterlinck's *The Bluebird*.

Two interesting meetings of the Men's Liberal Club have recently been held. The December meeting was "Ladies' Night." There was a large attendance, and W. A. Black opened the discussion on "Henry George and his Message to the World." At the January meeting, Archie W. Peisch, Instructor of Economics at the South Dakota State University, opened the discussion on "Public Service under Democracy." Mr. Peisch is now enlisted in the National Guard, and stationed at Camp Wilson in this city.

A Young People's Club has been organized, which meets twice a month, devoting its meetings to the reading of modern dramatists, and social recreation.

Charleston, S. C.

During December, Prof. Karl Theodore Saul of New York gave two beautiful recitals on our Rosa Thompson memorial organ, which is proving a great joy. Prof. Saul was assisted by Miss Bargmann, soprano, Mrs. Mary Wickenberg, soprano, and W. G. Locke, tenor. Tickets for the first recital sold well, and at the second a good collection was made.

The children of the Sunday school gave a pretty little play, "Santa Speaks," near Christmas, which was enjoyed by a large audience.

The Ladies' Social Sewing Society had a very successful sale on December 12, and feel much encouraged financially.

During this month, there is to be our usual mid-year box luncheon supper, a get-together meeting with informal reports from the various church activities.

Mrs. Louise Siddell, a noted organist, gave a recital at our church on Sunday, January 14.

Louisville, Ky.

The installation of the Rev. Dilworth R. Lupton as pastor of the Church of the Messiah, which took place on November 9, was an event auspicious in its effect upon the future of his congregation.

A harp and organ recital preceded the ceremonies. Present at and assisting in the service of the installation were Dr. L. Walter Mason of Pittsburgh, Pa., Rev. Alson H. Robinson of Cincinnati, Ohio, Rev. Maxwell Savage of Lynn, Mass., and the Rev. Frank S. C. Wicks of Indianapolis, Ind.

Services began with the singing of the "Doxology" by the people present, followed by a contralto solo. Rev. Walter L. Mason, Mr. Lupton's former pastor, read from the Scriptures. Rev. Dilworth R. Lupton then made his "Declaration of Purpose," an earnest and strong avowal of his aims and aspirations, after which followed his installation as their pastor and minister by the congregation. Prayer was offered by Rev. Alson H. Robinson, after which Dr. Walter Mason delivered a sermon on the "Special Mission of the Unitarian Church." Rev. Maxwell Savage gave a "Charge to the People," followed by the Rev. Frank S. C. Wicks' "Right Hand of Fellowship," a very able, concise, yet comprehensive address. Benediction was pronounced by the minister, Rev. Dilworth R. Lupton.

A very enjoyable informal reception for the congregation and the friends of Mr. Lupton was held in the Sunday school rooms after the close of the services. Most prominent among those assembled were Mrs. Richardson, aged grandmother, and Mrs. Henry B. Lupton, mother of the new pastor, who were warmly welcomed by their new friends.

In celebration of the "Harvest Festival," which took place on November 30, the church was beautifully decorated with the products of the field and farm. After serving for the purpose of decoration, the edibles were distributed among various charitable institutions.

Dallas, Texas.

A large and representative audience crowded the auditorium of the Dallas Church to capacity on Sunday morning, December 3, to hear an address by Dr. Charles Zubelin on "The United States as Peacemaker and Pacemaker." Dr. Zubelin's ready wit illuminated his serious statement of facts and conditions in America at the present time. He convincingly proclaimed the necessity of bringing to a state of efficiency our methods of cross-country transportation, a "working" army and navy, and the youths of America, in order to deserve the position of peacemaker and pacemaker in world politics. He further-

more outlined constructive measures to attain this end.

The pastor, Mr. Gilmour, addressed the Dallas School of Civics and Philanthropy on the subject, "The History of Amelioration." At the church, Mr. Gilmour has been giving a series of sermons, entitled, "No Refuge but in Truth."

Mrs. James Lenington gave a review of Mr. Rihbany's "Far Country" at the Y. P. R. U., and Dr. Decherd addressed a meeting on "Tuberculosis as a Problem of Economics."

The Christmas bazaar was held on December 6 at the home of Mrs. Pollard. The sum of $55 was cleared from the fancywork, food, and apron tables.

The social meeting of the Alliance was held at the home of Mrs. Humphreys. Mrs. Stenger gave Dickens' *Great Expectations*. An early acquaintance with Mr. Dickens and many years of familiarity with his books render her interpretations of them peculiarly clear and fascinating.

The Sunday school classes are enjoying the graded Beacon series.

The December social meeting of the Alliance was held at the home of Mrs. George Pierce and Mrs. Stenger read from Dickens' *Christmas Stories*.

The "Christmas Festival" for the children was given on December 23. The devotional and musical service was followed by a talk on "The Home Life of the Child Jesus" by the Rev. George Gilmour, after which Mrs. Santa Claus suddenly appeared, amusing the children until Mr. Santa Claus arrived, when she assisted him in distributing the gifts from the tree.

We were privileged to have a call from Rev. and Mrs. Ralph E. Conner from Gardiner, Mass., en route for California. Mr. Conner preached the New Year's sermon on "The Long View of Life," carrying to his listeners on the threshold of the new year a message broad in scope and cheering in outlook.

HOUSTON, TEXAS.

We held the bazaar we have been working for since November 1, but with the handicap of being off the main street of the business part of town. However, we sold almost everything we had accumulated, and cleared nearly a hundred dollars. The only disappointment was that so few people were attracted by the locality, and so we do not feel that we gained, except financially.

We shall have a sale of Larkin goods and a tea with Mrs. Bancroft about the middle of January.

The Alliance meetings are a pleasure to every member, and are profitable in many ways.

WESTERN CONFERENCE NEWS

ILLINOIS.

Chicago.—In the death of Alexander R. McAlpine, Chicago has lost one of its most devoted Unitarians. There never was a more loyal Unitarian or a better churchgoer. His home was far from any of the Unitarian churches in Chicago. He attended service at whichever the spirit moved him to choose, only going to the "Little Baptist church around the corner" when the weather was too inclement for him to take the trip to one of the churches of his own faith. He was always on hand for Unitarian gatherings of any kind. He will be greatly missed at the Unitarian Headquarters in Chicago, where he not only was a frequent visitor, but also generously contributed his services whenever there was need of a supply for the office. Mr. McAlpine died on January 14, and the funeral service was held at his late residence on January 16. Dr. Smith Thomas Ford of the Englewood Baptist Church took part in the service, which was conducted by Rev. Fred V. Hawley of Unity Church. He was buried at Indianapolis where he had formerly lived.

The Unitarians of Chicago are looking forward to an unusual experience for them. The city is so large and our churches so widely separated that with the best good will each has gone its own way, almost regardless of its neighbors. The approaching visit of Rev. John Haynes Holmes in this district, to meet engagements with the Universities of Wisconsin and Iowa, gave us the opportunity to secure him for several addresses. Union meetings are to be held at Lincoln Centre on the evenings of February 7, 8 and 9. Mr. Holmes will also speak at Evanston on February 6. In connection with these meetings, an informal conference of ministers is arranged at the Centre for the afternoons of February 7, 8 and 9. Definite topics for discussion will be suggested, but no speakers will be assigned, the meetings being for real conference upon vital problems. On February 23, Mr. Crothers, who visits this district as a Billings Lecturer, will also speak at a union service at Lincoln Centre.

Alton.—The church at Alton has secured a leader in the person of Rev. W. Rupert Holloway, late pastor of the Universalist church at Litchfield, Ill. This church has been without a pastor for nearly a year, but is looking forward to a renewed activity and usefulness under its new leader. The sermons of January were devoted to a consideration of "God in Human Experience," under the following titles: "Religion and Will-to-Live;" "Religion

and Human Values;" "God, Society, and the Individual;" and "The Use of Religion Today."

Urbana.—This year has been one of success and promise fulfilled in Urbana. A sermon series in October on "Science and History as Proofs of God's Existence" brought to us a splendid group of new students. Sunday evenings, before Christmas, the minister led a series of discussions upon "The Religion of the Great Poets." With the new year he commenced a study of "The Social Question in Nineteenth Century Essayists and Novelists." The discussions at these evening meetings are made brilliant by the contributions of professors and students who hold pronounced convictions and state them in masterful fashion.

The students of the Unity Club have given a series of very delightful parties and suppers to quicken the spirit of good-fellowship. These will continue throughout the year. At these gatherings one will meet students from all over the world—a miniature world-society. We feel that through such meetings we are doing much to quicken the spirit of world brotherhood.

There has been this fall a decided strengthening of the church organization, and many new townspeople and faculty families have joined our congregation. The Alliance has had its best attended meetings and perhaps the most successful bazaar in its history.

A most happy event has been the visit of the poet, Rabindranath Tagore, who spent Christmas week amongst us. He came for a rest after the driving, strenuous lecture tour which he has been following for the past three months. But he found the mental atmosphere of Urbana so receptive to his thought that in the generosity of his spirit he gave a whole series of lectures on the present world crisis and the spiritual solution of its problems.

Two of these lectures were given for the Unitarian church, two in a university hall, and two before a group of his friends at the home of his host.

On the occasion of his visit in Urbana four years ago, Mr. Tagore gave at the Unitarian church the lectures now published as the *Sadhana.* It is interesting to compare the man of today with the poet of four years ago. There has been a wonderful addition to his power, his confidence, and the masterful ease with which he presents his avalanche of brilliant sentences. He is now much stronger in health and is quite afire with his message to the Western World—the call to spiritual rebirth. This he believes is the only means which can save us in the present world calamity.

He is also full of humor and the gayest spirits when he relaxes from his more intense lectures. He comes to America, he says, as a bird driven over the sea, to contribute his service to a distracted world. His is a message of warning, but also one of radiant anticipation. He is certain that a glorious new age is to appear upon the earth after the war is over, an age of universal brotherhood and of peace. He believes that America, the meeting place of the Occident and Orient, is to be the God-blessed pioneer in bringing in this new age.

Having delivered his message, Mr. Tagore goes back quite joyously to "golden Bengal," to his school at Shantineketan, "the abode of peace."

Davenport—The January sermon subjects were as follows: "Order and Religion;" "The Lost Sense of Responsibility;" "The Hope of Humanity;" and "Creative Religion." The Young People's Dance Club meets every other Tuesday, and the Study Class meets every Monday evening, taking up different dramas of George Bernard Shaw. At the monthly meeting of the Men's Club, the subject of discussion was "City Manager Plan for Davenport."

Des Moines—The work for better housing, which in the beginning was primarily a Unitarian church movement, has become popular and is generously supported by all classes. The City Council enacted an ordinance providing for an official housing commission of five members. The mayor appointed our minister, Mr. C. W. Reese, as President of the commission. Various organizations of the city united and appointed an unofficial board to assist the commission. James R. Hanna of our church was appointed Chairman of this board. In his message to the new legislature, the governor recommended the housing movement and has since made an address on the subject in one of the churches of the city.

The churches of all denominations united in taking a church census of Des Moines. It was the plan to send men over every part of the city in one day, but the work was not finished and a call was issued for workers the second day. As a result of this census, we received the names of about one hundred people of Unitarian preference who are not members of our church. A special invitation was extended to these people, and many of them have attended our services. Both the women's and men's clubs of the church have made plans to welcome the newcomers.

Sioux City.—Rev. R. D. Van Tassel has resigned after four and a half years of successful work, to become Field Secretary for the Samaritan Hospital, taking a leading part in the completion of a campaign for a $200,000 fund for a new building for the hospital. The church will seek to settle another pastor as soon as possible.

MISSOURI.

Kansas City.—One of the young ladies,

Miss Shirley Chase, suggested that she establish a kindergarten which should meet during the sermon hour of the Sunday morning service. Such a kindergarten has been established and is already widely patronized. The children have been so interested that they have not wanted to leave when the parents called for them after the service. We have a Senior Alliance and a Junior Alliance here, which meet every Friday, but there was quite a group of young women who work in offices and libraries down town who could not attend the meetings of either organization. So last week we formed an Associate Alliance, made up of fifteen young business women who are to meet once a month hereafter. The meetings will be of a social and literary nature. We want to become better acquainted and to make them feel at home in "the little church around the corner." The sermon subjects for the past few Sundays have been as follows: "Did Jesus Die upon the Cross?" "The Brook Kerith," by George Moore; "The Inclusive Mind;" "The Ministry of the Unknown;" "Charles Dickens;" and "Apostle of Christmas." We are now to begin a series of six sermons under the general head, "The Religion of Evolution."

St. Louis.—The Church of the Unity is at last to have a new home. The structure erected forty-seven years ago was for the Sunday school, the intention being to build the auditorium in front. Three years afterward came the panic of 1873. By the time the city began to recover from this, people were moving from the neighborhood. The tornado of 1896 wrecked the building and the homes of many of the people, some of whom rebuilt farther west. For years the church has been at a great disadvantage, with an out-of-date plant and a poor location. Yet it has grown in strength and vitality, and at the annual meeting last May resolved to rebuild in a new location. As the congregation is metropolitan and not in any one neighborhood, a site was secured in a civic centre in which property will probably not depreciate for many years and which is accessible. The new structure will be small, seating about three hundred, but with facilities for various activities. The walls are now going up. The organ is to be a memorial to Mr. E. A. Hildenbrandt, the late Treasurer of the church, and is the gift of his sister. The congregation is meeting this year in Beethoven Hall. There is reason to believe that when the process of transplanting is completed the church will begin a new era of increased service to the higher life of the city.

At the annual meeting of the Church of the Messiah, St. Louis, January 10, reports from all departments showed larger numbers, larger receipts, larger balances, larger activity, and larger usefulness. The report of the Mission Free School will be published separately, and may be obtained from Mrs. H. W. Eliot, 4446 Westminster Place, St. Louis. The force of Sunday school teachers has been augmented by four young men, two from the faculty of Washington University, one from the Medical School, and one from the Soldan High School faculty. The increased membership and interest of the meetings of the men of the church at dinner, the success of a kindergarten held during the hour of worship Sundays, the week-day meetings from February 21 till Easter, when topics bringing out the main lines of Unitarian thought will be presented, the Alliance program, with addresses by St. Louis ministers and teachers on great religious leaders, and the publication of an account of what the church is doing, are special features of the reports. The aggregate disbursements amount to over $16,000. The new problems of the year only bring out renewed confidence, purpose, and loyalty.

KANSAS.

Lawrence.—The work is going splendidly these months. Particularly, has there been a marked increase in the number of students attending the morning service. Last Sunday there were twenty-eight of them in the congregation. The evening services, which were instituted this fall as an experiment, continue to serve their purpose. The congregation is almost entirely composed of strangers and is a shifting one. Sometimes not a person who attends one Sunday night will be there the next time. But some few have found their place with us through these services. Three new names were added last month to the membership roll, and about twenty more have been discovered through this medium who are taking an interest in the church. We have accompanied this effort with an aggressive advertising campaign, running a four-inch double-column display in one of the city papers and the University paper every week. This advertising has brought definite results

We have installed an electric blower for the organ at a cost of $200, half of which we have paid. We are now busy with plans to raise the rest. One means we are using is a series of illustrated lectures on science for children. There are to be six lectures at a cost of thirty-five cents for the course. They are all to be given by University professors. The first one is on the snow crystals; others include a liquid-air display, a microscope exhibit, description of the moon, the birds of Kansas, etc. The adults are looking forward to these lectures with quite as much eagerness as the children.

The class in "Applied Christianity" which was discontinued this fall because of the inability of the man who had charge of it to continue with the work, has found a new leader and is going forward with renewed life.

FELLOWSHIP NOTICES.

Rev. W. A. Marzolf is hereby commended to the ministers and churches of the Unitarian fellowship for a probationary period of six months, ending July 19, 1917. Charles T. Billings, Julian C. Jaynes, Harry Lutz, Committee for New England.

Rev. Samuel G. Dunham is hereby commended to the ministers and churches of the Unitarian fellowship for a probationary period of six months, ending July 19, 1917. Charles T. Billings, Julian C. Jaynes, Harry Lutz, Committee for New England.

Rev. Clark J. Brown is hereby commended to the ministers and churches of the Unitarian fellowship for a probationary period of six months. George Kent, Frank W. Pratt, George H. Badger, Committee for the Southern States.

NOMINATING COMMITTEE.

The Nominating Committee of the American Unitarian Association met on January 18, and organized with Henry D. Sharpe of Providence, R. I., as Chairman, and Rev. F. Raymond Sturtevant of Taunton as Secretary. The other members of the committee are Mrs. Whitman Cross, Washington, D. C., Norman L. Bassett, Augusta, Maine, and Rev. Eugene R. Shippen, Detroit, Mich.

The vote under which this committee was appointed is hereto appended:

"Voted, That the President shall appoint immediately after the annual meeting a committee of five members of the Association, no one of whom shall be an officer or Director, to serve as a Nominating Committee. The names of this committee shall be printed in the annual report and in the *Year Book*. It shall receive suggestions of names of possible candidates up to the 1st of February preceding the annual meeting, and shall publish a list of its nominations in all the denomination's papers before the 1st of March. Other candidates besides those selected by the Nominating Committee, duly nominated by fifty adult Unitarians, of whom not more than five shall be members of one church, society, or parish, shall be added to the official ballot, properly designated as nominated on nomination papers; provided, however, such nominations are duly submitted to the Nominating Committee before the 1st of April preceding the annual meeting. The Nominating Committee shall prepare an official printed ballot for use at the annual meeting, publishing copies of it in all the denominational papers before the 1st of May preceding the annual meeting. The first committee shall be selected from the members of the present Nominating Committee whose terms expire in 1916, and from the proposed members on the ballot submitted to this meeting."

It was voted to proceed in accordance with this vote.

The Nominating Committee, therefore, desires to announce that it is prepared to receive suggestions of available candidates for nomination to the following offices, viz: President; a Vice-President from each of the following districts—Northern New England, Southern New England, Middle States, Southern States, Central West, Rocky Mountain States, Pacific Coast, and Dominion of Canada; Secretary; Assistant Secretary; Treasurer; six other Directors, four of whom must be from New England, one from the Middle and Southern States, and one from the Western States and Pacific Coast.

All suggestions and correspondence should be addressed to the Chairman or Secretary, and be in the hands of the committee not later than February 15. The time, February 1, as stated in the vote, is by courtesy extended to February 15.

ACTIVE AT ROXBURY

All Souls' Church, Roxbury, Mass.—The Women's Alliance is feeling the benefit of the inspiration from the large and enthusiastic meeting of the New England Associate Alliance held in this church on October 19, 1916, the twenty-fifth anniversary of the founding of the organization in this same place. It is also benefiting from a particularly successful Study Class. First the Rev. Austin S. Garver of Worcester, Mass., spoke of the "Relation of Religion and Art," saying they are kindred spirits and that it is not by accident or caprice that men have sought to decorate their shrines and temples of worship. Art is a means of expressing in form what words cannot, and all the values which art creates and recreates in us are spiritual values, ideal values.

Recently, the Rev. Roger S. Forbes of Dorchester, Mass., discussed John Muir and the higher Pantheism, and gave to this term, which has ofttimes been understood to be one with atheism, a true and lofty meaning.

The topics to follow are: "Religion and the Drama," by Rev. Edgar Swan Wiers of Montclair, N. J.; "Religion and Biology," by Prof. Herbert Vincent Neal of Tufts College; "Religion and Music," by Rev. Henry Wilder Foote of the Harvard Divinity School; "Religion and Astronomy," by Rev. Joel H. Metcalf of Winchester, Mass.

A course which has given much and promises more is too good to be kept for one group of women alone, and so it is made public with the hope of thereby giving hint or example to some other Study Class.

Western Unitarian Headquarters

The Western Unitarian Conference maintains offices at 105 South Dearborn St., Chicago, which are open daily from 9 a. m. to 5 p. m. (Saturdays 9 a. m. to 3 p. m.). All publications of the American Unitarian Association, including those of the Religious Education Department, and of Unity Publishing Committee, as well as all denominational periodicals, are kept on sale and for distribution.

REV. ERNEST C. SMITH, Secretary

MISS LINA SCHEIBLE, Headquarters Clerk

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